



# ANGLO-PERSIAN GRAMMAR,

For the use of Middle Classes in the Anglo-Vernacular  
Schools, in N.-W. P. and Oudh,

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## P R E F A C E.

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This Grammar has been called Anglo-Persian, because it will enable the student to study Persian and English combined, for the Middle as well as the Entrance Examinations. The Persian Grammars hitherto used in Anglo-Vernacular Schools have been taught chiefly through the medium of Urdu.

I beg to express my thanks to the Honorable E. White, C S., Director of Public Instruction, for having prescribed this book for general use in the Anglo-Vernacular Schools ; and to John C Nesfield, Esq., M A, Inspector of Schools for Oudh, Rohilkhand and Kumaun, for having given me his help and advice in the course of its preparation

RAM KISHEN.

DEDICATED

TO

John C. Nesfield, Esq., M. A.

*Inspector of Schools Oudh, Rohilkhand and Kumaun*

BY

HIS MOST OBEDIENT AND MOST OBLIGED SERVANT,  
RAM KISHEN

# PERSIAN GRAMMAR.



## 1. *Introduction.*

فواعد فارسي (Persian Grammar) teaches us to speak and write the Persian language correctly.

فواعد فارسي (Persian Grammar) is divided into three parts (1) صرف (Etymology); (2) نحو (Syntax); (3) عروض (Prosody)

صرف (Etymology) treats of words; نحو (Syntax) of arranging words in sentences; and عروض (Prosody) of poetry.

The Persian alphabet is called حروف تہجی (which literally means spelling letters) and contains 32 letters.

The most important forms of the alphabet are (1) رفاع (2) دسم (3) محقق (4) ثلث (5) تعلیق (6) \* ر نجان (7) تومیع (8)

The letters و, and ی are called long vowels, and (همه—حر—نصب) پیس—ریر—ریر short vowels, diacritical points or vowel points

پ and ژ—چ—پ are pure Persian letters while ق—ع—ط—ط—ض—ص—ح—ث are Arabic, as described in the following couplet

(a) حرف مخصوص فارسی تند چار  
پے و چے زے و گاف ای مُختار  
در کلام عرب بعیر بدل  
نشود هیچ گاه مُستعمل

The pure Persian letters, viz پ—چ—ر and گ are never used in Arabic, except in their modified forms

(b) هست حرف است آنکه اندر فارسی ناید همی  
تا بیا موری نداشی اندر ایس معنی معاف  
نشود ار من تا کدام است آن حروف و یاد گیر  
ثا و حا و صاد و ط و طا و عین و فاف

Eight letters are never used in Persian, you will not be safe from errors unless they are remembered. Hear from me what they are, and commit them to memory. They are ص—ح—ث \* ق and ع—ط—ظ—ض

### *Classification of letters.*

Letters are divided into (a) ملعوظي (those that are written with three letters as کاف); (b) مکتوبي (those that have three letters, the first and the last being the same as ميم) and (c) مسرولي (those that are written with two letters only as با)

According to the Arabic language the letters are divided into شمسي (solar) and قمری (lunar)

شمس—س—ر—ر—د—د—ن—ن are حروف شمسي \* ن and ل—ط—ظ—ص—ض

All the rest are قمری. When a noun beginning with a حرف شمسي is preceded by the article ال,



the sound of ل is dropped and that of the شمسى is doubled, as شمس الدين (the sun of the religion) In the case of a حرف ممرى the ل is sounded, as ملك الاملاك (the highest sky) In both the cases the الف loses its sound

In Persian letters are also divided into حروف or حروف مهملة (dotted), as ر-ح and حروف مهملة or حروف غير مدقوطة (undotted), as ح There is another classification of letters made with reference to حرکت (motion). Those letters that have either ر, ز, or پ are called متحرک (movable), while those that have neither ر, ز, nor پ are غير متحرک (immovable) or ساکن (inert) as the الف of اسب (a horse) is متحرک (movable) and س, ساکن inert

In Persian as well as in Arabic, the first letter of every word must be متحرک (movable) To know clearly what letters of a word are متحرک (movable) and what ساکن (inert) the following rule should be borne in mind

Divide a word into syllables, the first letter

of every syllable must be متحرک (movable) and the following letter or letters غیر متحرک (inert), as in باشد (a resident) ب, ش and د are متحرک (movable) and و, ن and ز ساکن (inert).

### *Exercises.*

What are the three parts into which the Persian Grammar is generally divided? What letters are used in Persian only? Name those which are pure Arabic letters. Give the four different classifications of letters. What is the rule regarding the sound of ل of the article ال, when joined with other words? How are متحرک letters distinguished from the ساکن in a word?

### *Terms.*

حرکات ثلثه (three motions) signifies three short vowels, viz. ر (above), ز (below), and پیش (before)

The Arabic names are فتحه or نصب ; كسرة or جر ;  
 and ر and صمه or رفع , and their signs are  $\overset{1}{-}$ ,  $-$ , and  $\underline{\text{و}}$ .  
 The رر and پیدش are placed over a letter,  
 and زر below it, as in the words سر (head), دل  
 (heart) and پست (back). Letters having these  
 signs are called مفتوح , مكسور , and مصموم respec-  
 tively.

سكون (quiescence) signifies the absence of  
 vowel-points and has this sign (ا) as in the letter  
 ر of سر (head). A letter having this sign over  
 it is called ساكن or غير متحرك (inert) حرم (cutting  
 out) is an indication of dropping the حرکت of a  
 letter as the letter ل in لم يرل (imperishable).  
 the letter with حرم is called محروم \*

وقف (Stopping) shows that the حرکت of the  
 last letter of a word has been dropped for taking  
 rest, as in س of شمس (the sun). But in Persian  
 words the second سكون is called وقف as in پ of  
 اسب (a horse). The sign of حرم and وقف are the  
 same as that of سكون, viz (ا). A letter with وقف

is called **تَنْوِين** حرف مَوْفُوف (nunation) signifies that there is the sound of ن in a word although it has no ن in it. It is generally expressed in Persian words by an الف affixed to a word with two ر over it, as عَقْلًا by reason. But in Arabic, تَنْوِين is expressed by two ر ر or پِيش placed over the last letter of a word, as, in the words امر (a thing) and مرهون (pledged) in the following Arabic proverb كُلُّ أَمْرٍ مَرْهُونٌ بِأَوَّلَاتِهَا (Every thing depends on its time) **تَشْدِيد** (Intensification) which shows that the sound of a letter is doubled, is expressed by the sign (س) placed over the letter; and the letter with تَشْدِيد is called مُشَدَّد as ر of خِر (happy).

**مد** (Prolongation) indicates that the sound of a letter is prolonged. Its sign is (ن) ; and the letter having مد over it is called **حرف ممدود** (a prolonged letter,) as آمدن of الف (to come) **الف مقصورة** (shortened الف) is that الف which has a short sound as in the word انداختن (to collect)

'واو' (silent واو) is that واو which is not sounded as واو of خود (self) and of خوش (happy) (It is always preceded by the letter ح)\*

(نون Nasal) is a term applied to the sound of نون which comes after any of the long vowels as in جهان (world), چوں like and حنی (fore-head)

های (obscure or imperceptible هـ) is that هـ which is not pronounced distinctly as in خانه (a house).

های (distinct هـ) is that هـ which has a distinct sound as in گره (a knot).

### *Exercises.*

What is meant by حركات ثلثة? What does سکون signify? Distinguish between وعب and حرم. What are the signs of حرم and تنوين? How is تنوين expressed in Persian? And how in Arabic? Define تسدید and مد giving two examples of each

Distinguish between **الف مقصوره** and **الف مدوده** What do you mean by **واو معدوله**? What other name is given to it? Give as many words as you know that have **واو معدوله** When is the letter **نون** called **عنه**? What is the difference between **های** and **های ملفوظی**—Illustrate your answer by examples.

## II. Parts of Speech

The different classes into which words are divided are called **اجزاء کلام** (parts of speech)

There are three parts of speech (1) **اسم** (Noun) (2) **فعل** (Verb) and (3) **حرف** (Particle)

Under **اسم** (Noun) the Persian Gram-  
 marians include **اسماء** (Substantives), **ضمائر** (Pro-  
 nouns), **صغات** (Adjectives), **اسم فاعل-اسم مفعول** (Par-  
 ticiples) and **مصادر** (Infinitives), their **فعل** is the same  
 as the English Verb, and their **حرف** (Particle)  
 includes **Adjectives**, **Prepositions**, **Conjunctions**  
 and **Interjections**.

(1) *The Noun* اسم

The name of any thing we can think of living or lifeless is a اسم (Noun) as كتاب (book) علم (knowledge)

Nouns are either (1) معرّفه (Proper) or (2) نكرة (Common) اسم معرّفه (Proper) is the name of any individual person or thing, as موهن لال and \* لکھنؤ

اسم نكرة (Common) is a name which can be given to any thing of a certain kind or class, as خاڻه (house) شجر (tree) مرد (man)

اسم (Noun) has عدد (Number) جنس (Gender) and حالت (Case).

(a) *Number* عدد

عدد (Number) shows whether one is meant or more than one When اسم denotes one thing, it is said to be واحد (singular) When it denotes more than one, it is said to be جمع (plural).

All classical languages such as Arabic, Sanskrit, Latin, Greek have a dual form (تثنيه) Some Arabic nouns of the dual number are used in Persian as کویین (the two worlds) مریقین (two parties).

### *Rules for the formation of Plurals*

#### GENERAL RULE.

(1) The plural is generally formed by adding ان (for the animate objects) and ها (for the inanimate objects) to the singular in Persian as جانوران (an animal) جانوران (men) مردان (a man) مرد (animals) کتابها (a book) کتاب (a thing) چیز (things) چیزها

#### SPECIAL RULES.

(2.) If the (animate) noun ends in الف



the letter **ی** is inserted before **ان** in the plural as **دانا یان** (wise men)

(3.) When nouns ending in **های محتمی** (the obscure ة) have occasion to add **ان**, the ة is changed into **گ** as **فرشته گ** (an angel), **فرشتگان** (angels).

(4.) When such nouns have occasion to add **ها**, the final ة of the singular disappears if it is **های محتمی** as **پرده** (curtain), **پرده ها** (curtains) and is retained if it is **های ملحوظی** as **گره** (a knot), **گره ها** (knots)

(5) When the singular ends in the imperceptible ة, the plural is sometimes formed by adding **ات** after changing ة into **ح** as **قلعه** (a fort), **قلعجات** (forts), **برگه** (a village), **برگجیات** (villages)

(6) Sometimes the plural is formed by adding **اب** to the singular (specially Arabic words) as **تصنیعات** (compilations), **مکاناب** (houses)

(7.) Some Persian nouns have their plurals formed by adding either **ان** or **ها** as **درخت** (a tree), **درختان** and **درختها** (trees), **نار** (an aim), **ناروان** and **ناروها**

(aims, تشنه (thirsty), چراغ (lamp), ابرو (eye-brow), چشم (eye), گناه (sin), بت (idol), دیده (eye), are other examples.

*The following Arabic plural forms are often met with in the Persian Language.*

معني	جمع	واحد	معني	جمع	واحد
Singular,	Plural,	Meaning,	Singular,	Plural,	Meaning,
اطفال (children)	اطفال	طعم	علماء (boys)	علماء	علام
اوقات (times)	اوقات	زمان	دانشمندان (learned men)	دانشمندان	دانشمند
کتاب (books)	کتاب	کتاب	دعاوي (claims)	دعاوي	دعوى
دولت (wealth)	دولت	دولت	جواهر (jewels)	جواهر	جوهر
ساکنین (Residents)	ساکنین	ساکن	قضات (judges)	قضات	قاضی
کوه (mountains)	کوه	کوه	باغ (gardens)	باغ	روضة
کرام (nobles)	کرام	کرام	علوم (sciences)	علوم	علم
تاج (crowns)	تاج	تاج	لطف (puns)	لطف	لطیفه
غنی (rich men)	غنی	غنی	موضوعات (subjects)	موضوعات	موضوع

(8) Some nouns have two plurals with different meanings as عرس 1. عرس (bridegrooms) 2 عرايس (brides), خال 1 خال (moles on the face)

بافسون

2 (mob) عوام 1 عام , (maternal uncles) احوال 2  
(houses) دیوب 2. (couplets) اسنات 1 بیت (years) اعوام

(9) Some nouns though plural in form are singular in reality, as دندان (a tooth), چندان (flower-bed), مادیان (a mare), ماکیان (a hen), نامدادان (a morning), بازرگان (a merchant), شنان (a shepherd)

(10) Adjectives used as nouns have (their plurals formed by adding ان to the singular as نکوان—نیکو (the virtuous), خوبان—خوب (fair ones).

### Exercise

- (a.) How many parts of speech are there in Persian? Compare them with the English parts of speech. What are the two kinds of اسم? Define them.
- (b) What is the Persian word for number? What are the two numbers? What languages have three numbers? How are plurals formed? Mention six words that form

their plural by adding ان as well as by ها. X Mention six nouns in which (1) the final ة is changed into گ and (2) it is dropped. Some have two plurals with different meanings, illustrate this statement by examples How is the plural of compound nouns formed. Give some Arabic plurals used in Persian Mention three singular nouns that are plural in form. When are adjectives used in plural.

### (b) Gender, جنس

There are two sexes مذکیر (masculine) and مؤنث (feminine) The names of males are called مذکر the names of females مؤنث In Persian the lifeless things have no gender

Words applied to both the sexes are said to be of the Common Gender, as, بچه a child, پدری a parent There are three ways of distinguishing Gender

# I By a different word

<i>Masculine,</i>	<i>Meaning,</i>	<i>Feminine,</i>	<i>Meaning,</i>
پدر	father	مادر	mother
برادر	brother	خواهر	sister
پسر	son	دختر	daughter
حسر	father-in-law	خوشدامن	mother-in-law
مرد	man	زن	woman
حروس	cock	ماکان	hen
شوهر	husband	روحه یا زن	wife
با گنجد	bachelor	دوسیره	maid
بادشاه	king	بیگم	queen
اسب	horse	مادان	mare
خداوند	Lord	حائون	lady

II By using *ماده* (female) after nouns as.

<i>Masculine,</i>		<i>Feminine,</i>	
گاو	bull	گاو ماده	cow

معلم	teacher,	معلمه	teacheress
شیر درو	lion,	شیر ماده	lioness
کدچسک درو	cock sparrow	کدچسک ماده	hen spar- row
سگ درو	dog,	سگ ماده	bitch
شتر درو	he-camel,	شتر ماده	she-camel
فیل درو	he-elephant	فیل ماده	she - ele- phant
سلطان	sultan	سلطانہ	sultana
صدي	boy	صديه	girl
قاتل	murderer,	قاتله	murderess
وارث	heir,	وارثه	heiress
مصنف	author,	مصنہ	authoress
ملک	king,	ملکه	queen
والد	father,	والده	mother
<p>راي old man or woman, بيوه a widow or widower          برادر راي nephew or niece دوستدار a friend, مربّي a          patron, &amp;c , are the nouns of the Common Gender.</p>			

### *Exercises*

What is the Persian equivalent for Gender?

How many sexes are there in Persian? Name them? What are the three ways of distinguishing Gender? Give three examples of each. What is the Feminine of گوسعد—صدي—حاکم—فيصر? What Genders are the following? give the Feminines in case of Masculines and vice versa—ماديان—گاو ماده—سگ بر—نواراده—ساحر—مصنف—خير—غزال—رن—شوهر. Give three examples of nouns in the Common Gender

### (c) حالت Case

حالت (Case) shows the relation of a noun to another word in a sentence. Persian nouns have three Cases

فاعل (the Nominative), مفعول (the Accusative), مضاف اليه (the Genitive or Possessive).

فاعل signifies the doer of a thing, مفعول denotes the object to which something is done, as in the sentence, موهن لال کتابه خريد (Mohan Lal purchased a book), and سوهن لال صندوقه آرد (Sohan Lal

brought ta box), لال سوهن and لال سوهن are فاعل, and كتابه and صندوقه are مفعول

اليه denotes the possessor or owner as لال سوهن (Sohan Lall's book). Possession is expressed by اضافة (connection).

اضافة is a connecting link between two or more nouns, as لال سوهن (Mohan Lall's pen).

1. It is generally expressed by ر, added to the مضاف (governing noun) as in the above example.

2. When a noun ends in هاء متعدي the اضافة is expressed by ء as الله (God's slave).

3. When a noun ends in ي or و the اضافة is expressed by ي as ي ديوار (the foot of the wall), سوي گل (the scent of the rose), قاضي شهر (the judge of the city)

4. When two or more nouns are used as مضاف, the اضافة is given to the last as سب و شتر و فيل ملك (the horse the camel and the elephant of the king).



5. The words صاحب (master) انس (son) and سر (head), &c, when used as مضاف generally omit ر as سرخیل (a chief) صاحبدل (a pious man) This omission is called **فك اضاف** (*Vide Translation exercises No III*)

As a rule مضاف (the governing noun), should always precede مضاف اليه (noun governed), as قلمم (my pen) Sometimes in poetry this order is reversed, and ع تسنه را is expressed by را as دل نكواهد آب رالال (the mind of a thirsty man is not eager for fresh water) Like the English language the مفعول—فاعل in Persian are alike in form The two cases are known by their position and sense.

The word را is added to a noun, when it is used as مفعول ثاني (in the Dative Case), as موهن لال را كتابه دادم (I have given a book to Mohan Lal.)

Sometimes the particle به is prefixed to a noun in the Dative Case, when را is used as the sign of

the Accusative Case as, آں فلم را نموهن لال دادم (I gave that pen to Mohan Lall )

The Vocative Case *مدادی* is generally expressed by using *ای* (O) *ایها*—Oh *ایها* O! before a noun as, *ایها الناس* (O people), *یا خدا* (O man) *ایها الناس* (Oh God) or by affixing *الف* to the noun as *مهررکا سررگی دها* (O Lord giver of greatness, I am helpless )

The Ablative and Locative Cases are expressed by means of *ار* and *در* respectively as *در کالج ار* (In the college I took this book from a student ) According to the Persian Grammar *در* (in) and *ار* (from) are *حرف جار* (Preposition) and the nouns following them are *محرور* (governed) or *در* may be called *حرف ظرف* and *مظروف*—کالج

### *Declension.*

واحد Singular,			جمع Flural,		
فاعلی Nom.	پسر	son	پسران	sons	
مفعولی Obj.	پسر را	son	پسران را	sons	

Gen. ۲۷:۲۰ The cap of a son } پسران (کلاه) The cap of sons.

### Exercises.

What is **حالت** ? What does **حالت فاعلي** express ? What do **حالت مفعولي** and **حالت اصامي** denote ? Distinguish between **مضاف** and **مضاف اليه**. Define **اصوات**. What are the signs of **اصوات** ? When two or more nouns are used as **مضاف** which of them is followed by **اصوات** ? If nouns end in **حروف علت** how is **اضامت** expressed ? Exemplify **حالت فاعلي** and **حالت مفعولي** in four different sentences. Use the following words in **حالات اصامي** **طفل** (a child), **گل** (a flower), **اسب** (a horse), **فيل** (an elephant), **سگ** (a dog), **کتاب** (a book), **کارد** (a knife), **مردمان** (men), **پسران** (sons) and **ماه** (the moon). What is the Vocative Case called in Persian ? give three examples. Decline **عمو** (uncle), **موش** (a rat), **کاهن** (a house), and **گوساله** (a calf).

Mention the Number, Gender, and Case of the nouns in the following sentences

چیزے در جہاں پیدا نمیسود کہ آحرش بیست دباشتد—ریبا  
 خادم بہ برادرش خصوصتے میدارد—سکھے مسجد میروند—سوشن  
 را دیدم کہ کتاس دد ردید-طالبعلمے و آرام طلبے ہر دو جمع نمیشود  
 آدمی را آدمیت لارم است—فاصلہ لکھنو ار بیض آباد  
 چہل کروزہ است—ای طفل بیا و بگو—درجہ استاد اروالدین  
 کمتر نیدست—مسکلی بیست کہ آسان نسود—دلہ بددا  
 دستم بدعا\*

## (II) صفت Adjective.

Persian Adjectives are indeclinable and in construction they follow the substantives which they qualify. The nouns qualified by صفات are called موصوف which like مضاف are followed by اضافت. The rules of the use of اضافت already given hold good as well in the case of موصوف also.

صفات may be divided into three kinds.

1 صفت کفیت (Adjectives of Quality) as  
سیاه (black) نیک (virtuous).

2. صفت کمیت or اعداد (Adjectives of Quantity) as  
همه (all) چهار (four).

3 اسم اشاره (Demonstrative Adjectives) as  
این (this) and آن (that)

### 1 Adjectives of Quality.

All صفت have three degrees of comparison

1. تفصیل بعص (Positive) 2. تفصیل بعص  
(Comparative.) 3 تفصیل کل (Superlative)

تفصیل بعص expresses the simple quality as  
نیک (good), بد (bad), تفصیل بعص a higher or  
lower degree of quality, as نیک تر (more virtuous),  
بدتر (worse), and تفصیل کل the highest or lowest  
degree, as نیک ترین (most virtuous), بدترین (worst)

The تفصیل بعص is used when two objects are  
compared It is followed by ار which expresses  
the idea of the English word 'than' as سوهی ار  
است (Mohan is worse than Sohan).

تَعْصِيلِ كُل is used when more than two objects are compared as, *مُوْهَنْ دَكْ تَرْيَسْ هَمَّهْ طَالِبْ عِلْمَانِ اسْت* (Mohan is the worst of all the students) It must always have the *اعصمت* and be followed by a noun in the plural number.

The Arabic trilateral Adjectives form the Comparative by Prefixing *ال* to the trilateral root as *اَكْدَر* (older), *اَصْعَر* (younger). The superlative degree is formed by prefixing *اَل* to the comparative as *اَلْاَكْدَر* (the oldest or greatest)

In some cases the Arabic Adjectives of the Comparative degree are considered as Positive in Persian and have their Comparatives formed by adding *تر*, as *اَدْنٰی تر* (lower), *اَوَّلٰی تر* (higher). The Positive form *به* is often used as Comparative, as *دُرُوغْ مَصْلَحَتِ آمِیْرِ به اَر رَاسْتِی فِتْنَه اَدْکِیْر* (Falsehood mixed with godness is better than truth that produces mischief.)

## 2 Adjectives of Quantity

اعداد (Adjectives of Quantity or Numeral

Adjectives) refer to number. They are divided into **داتی** (Cardinal) and **معانی** (Ordinal).

(1) **اعداد داتی** denotes the idea of how many as **چهار** (four).

(2) **اعداد معانی** denotes position in order , as **چهارم** (fourth) .

### *Cardinal Adjective.*

### *Ordinal Adjective*

یک	One	یکم	First ,
دو	Two	دوم	Second
سه	Three	سوم	Third
چهار	Four	چهارم	Fourth
پنجم	Five	پنجم	Fifth
شش	Six	ششم	Sixth
هفت	Seven	هفتم	Seventh
هشت	Eight	هشتم	Eighth
نه	Nine	نهم	Ninth
ده	Ten	دهم	Tenth
یازده	Eleven	یازدهم	Eleventh
دوازده	Twelve	دوازدهم	Twelfth

سیزده	Thirteen	سیزدهم	Thirteenth
چهارده	Fourteen	چهاردهم	Fourteenth
پانزده	Fifteen	پانزدهم	Fifteenth
شانزده	Sixteen	شانزدهم	Sixteenth
هفده	Seventeen	هفدهم	Seventeenth
هجده	Eighteen	هجدهم	Eighteenth
نوزده	Nineteen	نوزدهم	Nineteenth
بیست	Twenty	بیستم	Twentieth
بیست و یک	Twenty-one	بیست و یکم	Twenty-first
بیست و دو	Twenty-two	بیست و دوم	Twenty-second
بیست و سه	Twenty-three	بیست و سوم	Twenty-third
بیست و چهار	Twenty-four	بیست و چهارم	Twenty-fourth
بیست و پنج	Twenty-five	بیست و پنجم	Twenty-fifth
بیست و شش	Twenty-six	بیست و ششم	Twenty-sixth
بیست و هفت	Twenty-seven	بیست و هفتم	Twenty-seventh
بیست و هشت	Twenty-eight	بیست و هشتم	Twenty-eighth



Twenty-nine } ست و نو	Twenty-ninth } ست و نهم
Thuty سی	Thirtieth سی ام
Forty چهل	Fortieth چهارم
Fifty پنجاه	Fiftieth پنجاهم
Sixty شصت	Sixtieth شصتم
Seventy هفتاد	Seventieth هفتادم
Eighty هشتاد	Eightieth هشتادم
Ninety نود	Ninetieth نودم
Hundred صد	Hundredth صدم

A B — It is quite evident that the ordinal number is formed by affixing م to the cardinal number and giving صمه to the last letter.

### 3 اسم اشاره *Demonstrative Adjective*

اسم اشاره (*Demonstrative Adjective*) is applied to a person or thing near at hand, as این کتاب (this book) and این مرد (this man), or to a person or thing at a distance as آن کتاب (that book) and آن مرد (that man) is called اسم اشاره مفرد. When اسم اشاره معید—آن and اسم اشاره مفرد are applied to persons, their plural forms

are اینان (these) and آنان (those), and when to things their plurals are اینها (these) and آنها (those). It is a peculiarity of the Persian language that when a Noun whether Singular or Plural is preceded by اسم اشاره the latter is always in the Singular form as این زن (this woman), این زنان (these women), likewise آن مرد (that man), آن مردان (those men.) The plural forms اینان and آنان are never followed by Nouns because they themselves become Nouns as اینان عالم اند و آنها جاهل (these are learned and those are ignorant) The Noun coming after the اسم اشاره is called مشارالیه (the Noun demonstrated) The Indefinite Article *a* or *an* is expressed in Persian by *یک* حرف as مردی (a man) or *یک* کلمه (a word), *یک* کبوتر (an owl), while the Definite Article *the* by آن as آن مرد (that man.)

### Exercises.

What are the three classes of صفت What is its position in a sentence? What are the degrees of

comparison in the Persian language and how are they formed? What does *تعصیل بعضی* express? also the *تعصیل بعض* and *تعصیل کل*? When is *تعصیل بعض* used, and when *تعصیل کل*? What word expresses the idea of *than* in Persian? What Positive form always expresses the idea of Comparative? What are the names of the Cardinal and Ordinal numbers in Persian? What do they denote? How are the Ordinal numbers formed? Give the Persian equivalent for 7th, 8th, 30th, 3rd, 5th, 100th. [Name the *أسماء إشارة*.] Give the double forms of their plurals and also mention why they admit of these double forms. What is the peculiarity of the Persian language in the use of *إسم إشارة* with other Nouns? How are the Arabic Comparative forms used in Persian?

### (3) *ضمائر Pronouns*

The *ضمیر* is a word used in place of a noun. The principal classes of *ضمائر* are (α) *إسم ضمیر* (Perso-

nal Pronouns) (b) اسم مستترک (Reflexive Pronouns)  
 (c) اسم استعهام (Interrogative Pronouns) (d) اسم  
 موصول (Relative Pronouns.)

(a) اسم ضمير *Personal Pronoun*.

ضمائر are used for nouns in different persons. Like English there are three persons in Persian. متکلم (First Person) denotes the person speaking ; مخاطب or حاضر (Second Person) denotes the person spoken to ; and غایب (Third Person) denotes the person or thing spoken of.

ایشان (he), او (ye), شما (thou), ما (we), من (I) are ضمائر. they are divided into منفصل (Isolated) and متصل (Affixed). ضمائر متصل are sub-divided into بارر (expressed) and مستتر (understood) : م : گفتن in م : مستتر (understood) in گفت and او (understood) in گفت.

ضمير منفصل is that which can be used without the help of a word as من (I) ضمير متصل can only be used in connection with some word, as دادم in م (I gave.)

## The declension of ضمير منفصل

### واحد SINGULAR

#### Nominative 'فاعلي

متكلم	First	من	I
مخاطب	Second,	تو	Thou
عائف	Third	او	He

#### Objective معنوي

متكلم	First	مرا	Me
مخاطب	Second	ترا	Thee
عائف	Third	اورا	Him

#### Possessive اِصافي

متكلم	First	كتاب من	My book
مخاطب	Second	كتاب تو	Thy book
عائف	Third	كتاب او	His book

### جمع Plural

#### Nominative. فاعلي

متكلم	First	ما	or	مايان	We
-------	-------	----	----	-------	----

مخاطب Second	شما	or	شمايان	You or ye
غائب Third			ايسان	They

### مفعولي Objective.

متكلم First	مارا	or	مايان را	To us.
مخاطب Second	شمارا	or	شمايان را	To you.
غائب Third			ايسان را	To him.

### افزائي Possessive.

متكلم First	مايان	or	ما كتاب	Our book
مخاطب Second	شمايان	or	شما كتاب	Your book.
غائب Third			ايسان كتاب	Their book.

N. B.—It is quite evident from the above table that there is no distinction of form as regards Gender like English, between Pronouns of the First and Second Persons. ت and ي (for the First Person Singular) and ش (for the second) and ش (for the third) are connected; as دلم (my heart), سرت (thy head), ميخواني (thou readest) and دستش (his hand),



both for males and females. The word خود is sometimes added to the Nominative Case to render it emphatic; as من خود رفتم (I went myself). When in the Nominative and Possessive Cases used in a sentence, the reference is to the one and the same Person, the Possessive is changed into Reflexive من کتاب خود میخوانم as خودش or خویش (I read my book) This sentence originally stood thus—تو کتاب من میخوانم, like-wise تو کتاب تو میخوانی was originally خودش میخوانی Thou readeest thy book.

### (c) اسم استفهام *Interrogative Pronoun*

The اسم استفهام is used in asking a question کیست که د, and کدام (who) relates to person as کیست که د, (who) is the man that stands at the door) چه refers to things as چه دیدی خود را (what is that thing which thou art gazing at) The word چند (which signifies "how many" is applied to both persons and inanimate things as



چند کس در آن مجلس بودند (how many men were present in that assembly) ?  
 چند کتاب روز مره میخوانی (how many books do you read every day).

### (d) اسم موصول *Relative Pronoun.*

The اسم موصول is that word which without the use of a sentence called جمله cannot be either مفعول (Subject), فاعل (Predicate), or مفعول (Objective), as هر که آمد عمارتی نو ساخت (He who came, built a new house), هر که عالم است (He who is learned, is respectable) مفعول (Objective), and هر که and هر آنکه are used for persons and هر آنچه for things.

GENERAL RULE — Every اسم نكرة (Common Noun) may be converted into اسم موصول by affixing یکی to it, as طعلی که در فیصرباغ دیروز دیده بودم باره نظر آمد (The boy whom I had seen yesterday in the فیصرباغ again came in view) The sentence که در فیصرباغ is called جمله (explanatory sentence)

### Exercises,

Define اسماء مشترک, Name them and give their uses. What are اسماء استعہام and how are they used? Define اسم موصول and give the general rule of its formation. Illustrate your answers with examples.

### IV. فعل Verb.

The فعل is a word which declares something, as موهن سبق خود میخواند (Mohan reads his lesson). That which is spoken of is called ماعل (the Subject of the Verb) and that to which something is done is called مفعول (Object)

1. افعال (Verbs) are divided into لازم (Intransitive), as او میروند (he goes), and متعدی (Transitive), as آدمک نامه میزد (the man writes a letter). A Verb in the Infinitive Mood always ends in دن or تن; as آمدن (to come) and رفتن (to go)

فعل لازم (Intransitive) denotes an action that

does not go beyond its **فاعل**. **A. متعدي** (Transitive) signifies that action which passes from the **فاعل** to the **مفعول**, as in the above examples

2 **افعال** are divided into **معروف** (Active Voice) and **مجهول** (Passive Voice). The **فعل معروف** denotes that the subject of the Verb acts, as **موهن اسب خود را فروخت** (Mohan disposed of his horse). **فعل مجهول** denotes that the Subject of the Verb is acted upon, as **آن اسب فروخته شده است** (the horse has been disposed of). One of the eleven letters **و-ن-م-ف-ش-س-ر-ر-ح-ا** always precedes **دن** or **ن** the sign of **مصدر** (Infinitive)

### **صورت Mood.**

**صورت** (Mood) shows the manner of an action,

1. **صورت بنائیه** (Indicative Mood) simply declares a thing, as **او میخواند** (he reads)

2 **صورت امریه** (Imperative Mood) commands or entreats, as **بخوان** (read), **مرا معاف دارید** (excuse me)

3. صورت شرطیه (Conditional) states a thing conditionally as اگر او می آید من هم خواهم رفت (If he comes I will go)

4. صورت مصدریه (Infinitive) simply names the action and is not limited by Number and Person as خفتن (to sleep)

N. B.—Properly speaking the names of Moods are unknown to the Persians, who blend them with the Tenses. The Potential Mood expressed by the aid of the Auxiliary Verb می‌توانم خواند, as می‌توانم خواند (I can read).

### *Exercises.*

What is a verb? What are the two classifications of it in Persian? What letters always precede the sign of Infinitive? What is تن and دن? How many moods are there in Persian? How are they generally used?

### *زمانه, Tense*

The زمانه, is a change in a Verb to express

time In every language there are three principal divisions of time--ماضي (Past), حال (Present), and مستقبل (Future).

The ماضي is divided by the Persian Grammarians into 1. ماضي مطلق (Simple Past). 2 ماضي فاعل (Present perfect) 3 ماضي بعید (Past perfect) 4 ماضي استمراري (Imperfect) 5 ماضي احتمالي (Dubious) and 6 ماضي تمنايی (Optative)

Besides the forms of the Verbs already given there are مضارع (Aorist) that has the idea of both the present and future times , امر (Imperative), نهی (Prohibitive) and مستقبل (Future).

### *Rules for the formation of Tenses.*

1 The ماضي مطلق of واحد عايب is formed by dropping the last letter ن of مصدر , as from کردن (he did) ; جمع عايب is formed by affixing د to the واحد عايب as کردند (they did) , واحد متکلم by م as کردم (I did) , and جمع متکلم by نم as کردیم (we did),

2. The ماضي قريب of واحد غايب (Present Perfect) is formed by affixing است followed by ماضي مطلق; as کرده است (he has done).

3. The ماضي بعيد (Past Perfect) is formed by changing است of the ماضي قريب into بود; as کرده بود (he had done).

4. The ماضي احتمالي (Dubious) is formed by changing است of the ماضي قريب into باشد; as کرده باشد (he might have done).

5. The ماضي استمراري (Imperfect) is formed by prefixing می to the ماضي مطلق; as میکرد (he was doing).

6. The ماضي تمنايي (Optative) is formed by (affixing مای محمول to the ماضي مطلق; as کرده مای (I wish he did).

It has already been mentioned that the sign of the مصدر is either دن or تن with the exception of آستن (which means pregnant) preceded by any one of the eleven letters grouped thus; شر م ار سخن رے (my honor is on account of his words).

Following are the rules given for ascertaining the امر (Imperative).

I. Infinitives in **ادن** and **یدن** reject these endings for the امر, as **فرستادن** (to send,) **فرست** (send thou) **پرسیدن** (to ask,) **پرس** (ask thou) A superfluous **نه** is generally prefixed to it, as **نگو** (say,) **ببین** (behold)

*Exceptions*—**چیدن**—**ده** (to give,) **دادن** (to collect,) **دیدن**—**چین** (to see) **آمدن**—**بین** (to come,) **آ** **ردن**—**آ** (to strike,) **آمادن**—**ستان** (to prepare,) **ستادن**—**رن** (to sieze,) **آما** **کسا**—**کسادن**—**را** (to open,) **آدن**—**آما** **زیدن**—**شدو** (to hear,) **شدیدن**—**آفرین** (to create,) **آفریدن** (to choose,) **گرین**

II. Infinitives in **دن** reject this termination and substitute **آ** or **آی** for the Imperative, as **ستودن** (to praise,) **ستا** or **ستای**

*Exceptions*—**بودن** (to be) **بو** or **باش** **شدن** (to become,) **شو** **زودن**—**درو** (to neigh) **درو** **درودن** (to reap,) **درو** **شدو** (to hear) **شدو** **عدودن** (to slumber) **عدو**

III Infinitives in **دن** preceded by **ر** or **ن** reject

the termination **دن** for the **امر**; as **پروردن** (to cherish)  
**کس** (to dig) **کندن**—**پرور**

*Exceptions*—**آوردن** (to bring), **آر** or **آور**—**نردن** (to bear)  
**آزردن**—**مید** (to die) **مردن**—**کن** (to do) **کردن**—**بر** (to vex)  
**سپردن**—**امسار** (to press) **امشردن**—**آرار** (to entrust)  
**سمار** (to reckon) **شمردن**—**سپار**

IV. Infinitives in **تن** preceded by **ح** reject **ان**  
 and change **ح** into **ر** for the **امر**; as **ندار** (to throw) **انداختن**

*Exceptions*—**دروختن**—**شداس** (to know) **شداختن**  
**سجیدن**—**گسل** (to break) **گسیختن**—**فروش** (sell)  
**سدم** (weigh)

V. Infinitives in **تن** preceded by **س** reject both  
 the **تن** and **س** for the **امر**, as **ریستن** (to live).

*Exceptions*—**چستن**—**بند** (to bind) **بستن**  
**حواه** (to wish) **خواستن**—**خیر** (to rise) **حاستن**—**جو**  
**چستن**—**بیوند** (to mix or join) **بیوستن**—  
**شستن**—**روی** (to grow) **رستن**—**ره** (to escape) **رستن**—**جه**  
**کاستن**—**شکن** (to break) **سکستن**—**سوی** (to wash)  
**نشستن** (to sit) **گسل** (to break) **گسیختن**—**گاه** (diminish)  
**نشان** (to cause to sit) **نساندن**—**نشئ**



VI Infinitives in **تن** preceded by **ش** reject **تن** and change **ش** into **ر**, as **داشتن** (to have) **دار**—**داشتن**—**کار** (to sow)

*Exceptions*—**نوشتن**—**گرد** (to become) **گستن** (to write) **امراستن**—**هل** (to exalt) **هستن**—**دویدن** (to kill) **کستن**—**کار** (to sow) **کستن**—**افزار**

VII Infinitives in **ن** preceded by **ف** generally reject **تن** and change **ف** into **ب** for **امر**, as **تابتن** (to shine) **تابد** but in some verbs the **ف** remains unchanged, as **تابتن** (to weave) **باف**

*Exceptions*—**رفتن**—**حسب** (to sleep) **حفتن** (to go) **گو** or **گوی** (to say) **گفتن**—**گیر** (to take) **گرفتن**—**رو** (to bore or string) **سفتن**—**پذیر** (to accept) **پذیرفتن**—**شنود** (to hear) **شنفتن**—**شگفت** (to blow) **سگفتن**—**سعت** **کاو** (to dig) **کافتن**

The **پهی** is formed by prefixing **م** to the **امر**; as **مپرس** (do not ask)

### *Exercises*

What are the three Tenses in Persian? Into

how many kinds is the ماضی divided ? Give the rules for the formation of each of them, and give also two examples of each. Relate the seven rules for the formation of امر, and give examples of each ; and also mention at least four exceptions to every rule. How is the نهی formed ? Give the امر of the following Verbs).

دشمنستن — امر وختن — مروختن — رستن — رستن — گفتن — دیدن  
دادن and — برخاستن

### Verb (continued)

#### مضارع — AORIST

The مضارع (Aorist) is formed by affixing د to the امر, and giving the حرکت of ر, to the last letter of the امر; as کند — کن (he may do). It gives the idea of both حال (Present Tense) and مستقبل (Future Tense)

#### حال Present Tense.

The حال (Present Tense) is formed by pre-

fixing *مي* or *همي* to the *مصارع*; as *مكند* (he does)  
*گويد* *همي* (he says)

### *مستقبل Future Tense*

The *مستقبل* (Future) is formed by using the various forms of the Verb *خواستن* (to wish) before the *ماضي مطلق*, as *خواهد كرد* (he will do), *خواهم كرد* (I will do) In *مستقبل* the principal Verb remains the same, while the auxiliary Verb *خواهد* undergoes changes to indicate a variety of Persons and Numbers, as *خواهم كرد* (I will do), *خواهي كرد* (Thou wilt do), *خواهند كرد* (they will do) and so on

### *Exercises*

How is *مصارع* formed? What time does it indicate? Give the *مضارع* of the following —  
*مصادر* —

*ردن* — *شدن* — *ديدن* — *تافتن* — *كاستن* — *آهيختن* — *گسيختن*  
*چيدن* — *ريستن* — *شدن* — *ديمودن* How is *حال* formed? give examples What is the Persian name for

Future Tense, and how is it indicated? Conjugate all the Numbers and Persons of the مصدر خواستن in the Future Tense.

### 1. بحسب فعل معروف (*Active Voice*).

Conjugation of the مصدر کردن (*Verb to do*) in all its forms

#### I ماضی *Past Tense*.

##### 1 ماضی مطلق (*Preterite or Indefinite Past*).

##### واحد *Singular*.

(1.) متکلم	کردم	I did
(2.) مخاطب	کردی	Thou didst
(3.) غائب	کرد	He did

##### جمع *Plural*.

(1.) متکلم	کردیم	We did
(2.) مخاطب	کردید	You did
(3.) غائب	کردند	They did

## 2 ماضی قریب *Perfect Tense.*

واحد *Singular.*

- |      |       |          |                |
|------|-------|----------|----------------|
| (1.) | متکلم | کرده ام  | I have done    |
| (2.) | محاطب | کرده ای  | Thou hast done |
| (3.) | غائب  | کرده است | He has done    |

جمع *Plural.*

- |      |       |          |                |
|------|-------|----------|----------------|
| (1.) | متکلم | کرده ایم | We have done   |
| (2.) | محاطب | کرده اید | You have done  |
| (3.) | غائب  | کرده اند | They have done |

## 3 ماضی بعید *Past Perfect.*

واحد *Singular.*

- |      |       |           |                 |
|------|-------|-----------|-----------------|
| (1.) | متکلم | کرده بودم | I had done      |
| (2.) | محاطب | کرده بودی | Thou hadst done |
| (3.) | غائب  | کرده بود  | He had done     |

جمع *Plural.*

- |      |       |            |             |
|------|-------|------------|-------------|
| (1.) | متکلم | کرده بودیم | We had done |
|------|-------|------------|-------------|

- (2) مخاطب کرده بودند You had done  
 (3) غائب کرده بودند They had done

#### 4 ماضی ناتمام *Imperfect*

##### واحد *Singular*

- (1.) متکلم می کردم I was doing  
 (2.) مخاطب می کردی Thou wast doing  
 (3) غائب می کرد He was doing

##### جمع *Plural*

- (1.) متکلم می کردیم We were doing  
 (2) مخاطب می کردید You were doing  
 (3) غائب می کردند They were doing

#### 5 ماضی احتمالی *Dubious*

##### واحد *Singular*

- (1.) متکلم کرده باشم I might have done

(2.) مخاطب کرده باشی {Thou mightest have  
done

(3) عائب کرده باشد He might have done

### جمع *Plural*

(1) متکلم کرده باشیم We might have done

(2) مخاطب کرده باشید You might have done

(3) عائب کرده باشند They might have done

### 6 ماضی نمائی *Optative.*

واحد متکلم کردم I wish I did

واحد عائب کردی I wish he did

جمع عائب کردند I wish they did

*N B* --It admits of the above three forms only

### II مضارع *Aorist*

#### واحد *Singular*

(1) متکلم کنم I may do

(2) مخاطب کنی Thou mayst do

(3) عائب کند He may do

جمع *Plural.*

- |     |       |      |             |
|-----|-------|------|-------------|
| (1) | متکلم | کنیم | We may do   |
| (2) | محاطب | کنید | You may do  |
| (3) | غائب  | کنند | They may do |

III. مستقبل *Future.*واحد *Singular*

- |      |       |           |              |
|------|-------|-----------|--------------|
| 1)   | متکلم | خواهم کرد | I will do    |
| (2)  | محاطب | خواهی کرد | Thou wilt do |
| (3.) | غائب  | خواهد کرد | He will do   |

جمع *Plural.*

- |      |       |            |              |
|------|-------|------------|--------------|
| (1)  | متکلم | خواهیم کرد | We will do   |
| (2)  | محاطب | خواهید کرد | You will do  |
| (3.) | غائب  | خواهند کرد | They will do |

IV حال *Present.*واحد *Singular.*

- |      |       |      |      |
|------|-------|------|------|
| (1.) | متکلم | میکم | I do |
|------|-------|------|------|



(2) مخاطب میکنی Thou dost

(3) عائب میکند He does

جمع *Plural*

(1) مدلکم میکنیم We do

(2) مخاطب میکنید You do

(3) عائب نکند They do

V امر *Imperative*

A امر مطلق

واحد *Singular*

(2) مخاطب نکن Do you

جمع *Plural*

(2) مخاطب میکنید Do ye

B امر درامی *Progressive*

واحد *Singular*

(2) مخاطب کرده میدایش or میکنی Go on doing

جمع *Plural*,

- (2) می کنید or کرده میباشید مخاطب Go on doing  
*N B.*—In the First and Second Persons the Imperative is expressed by using باید که before the مضارع forms

امر مطلق *Simple Imperative*واحد *Singular*.

- (1) متکلم باید که بکنم Let me do  
 (2) غائب باید که نکند Let him do

جمع *Plural*.

- (1.) متکلم باید که نکنیم Let us do  
 (2) غائب باید که نکنند Let them do

امر دوامی *Progressive Imperative*واحد *Singular*.

- (1) متکلم } باید که کرده می } Let me go on (doing)  
 } باشم or باید که بکنم }

- (2) باید که کرده مخاطب } Let him go on (doing)  
 می‌داند که باید که نکند

جمع *Plural*

- (1) باید که کرده می‌دانستیم متکلم } Let us go on (doing)  
 می‌دانیم که باید که نکند

- (2) باید که کرده مخاطب } Let them go on (doing)  
 می‌دانید که باید که نکند

نهی *Prohibitive*

واحد *Singular*

- (1) باید که نکند متکلم Let me not do  
 (2) می‌توان مخاطب Do not do (you)  
 (3) باید که نکند عائش Let him not do

جمع *Plural*

- (1) باید که نکنیم متکلم Let us not do  
 (2) می‌توانید مخاطب Do not do (ye)  
 (3) باید که نکند عائش Let them not do

نحوه فعل مجهول *Passive Voice*

فعل مجهول Is regularly formed by prefixing  
 اسم معقول (Past Participle) to the various Tenses  
 of the Verb شدن

Conjugation of the مصدر رَدَن (Verb to beat)  
in its various forms,

## I حال *Present*

### واحد *Singular*

- |     |              |       |                 |
|-----|--------------|-------|-----------------|
| (1) | من رده ميشوم | متكلم | I am struck     |
| (2) | تو رده ميشوي | محاطب | Thou art struck |
| (3) | او رده ميشود | عائب  | He is struck    |

### جمع *Plural*

- |     |                   |       |                 |
|-----|-------------------|-------|-----------------|
| (1) | ما رده ميشويم     | متكلم | We are struck   |
| (2) | شما رده ميشويد    | محاطب | You are struck  |
| (3) | ايشان رده ميشودند | غائب  | They are struck |

## II ماضي *Preterite or Past*

### واحد *Singular*

- |     |            |       |                  |
|-----|------------|-------|------------------|
| (1) | من رده شدم | متكلم | I was struck     |
| (2) | تو رده شدي | محاطب | Thou wast struck |
| (3) | او رده شد  | عائب  | He was struck    |

### جمع *Plural*

- |     |             |       |                |
|-----|-------------|-------|----------------|
| (1) | ما رده شديم | متكلم | We were struck |
|-----|-------------|-------|----------------|

- (2) *سما رده شدید* You were struck  
 (3) *ایسان رده شدند* They were struck

### III مستقبل *Future*

#### واحد *Singular*

- (1) *من رده خواهم شد* I will be struck  
 (2) *تو رده خواهی شد* Thou wilt be struck  
 (3) *او رده خواهد شد* He will be struck

#### جمع *Plural*

- (1) *ما رده خواهیم شد* We will be struck  
 (2) *سما رده خواهید شد* } You will be struck  
 (3) *ایسان رده خواهند شد* } They will be struck

*N B*—It will be a good exercise for the student to write out the paradigm at full length

The *افعال معاون* (Auxiliary Verbs) are *خواستن* (to wish) *بودن* (to be) *توانستن* (to be able) *شدن* (to become).

The **امعال ناقصه** or **مقتضب** (Defective Verbs) are **آحتن** (to be worthy of,) **شاستن** (to be fit,) **نایستن** (to draw,) **سروشتن** (to create,) and **هست** (to exist.)

The **اسم فاعل** (Nomina Agentis) is formed from the **امر** by affixing **نده**; as **گوینده** (a speaker) from **گوي**. In some cases it is formed by affixing **الف** to the **امر**, as **دانا** (one who knows,) **بيندا** (one who sees). The above are called **اسم فاعل قياسي** to distinguish them from **اسم فاعل سماعي** which are formed by affixing the terminations **گر-گار-دان** etc, to the Noun, as **زرگر** (goldsmith,) **خداوندگار** (master,) **باعدان** (gardener)

The **اسم معقول** (Nomina Patientis) is formed by affixing **ه** to the **ماضي مطلق**, as **نوشته** (written), from **نوشت** (past), from **گدشت**

The **اسم حالیه** (the Noun of condition) is formed by adding **ان** to the **امر**, as **نالان** (weeping) from **حدد** (laughing) from **نال**

The **اسم الیه** (the Noun of instrument) is formed by a Noun and the Imperative, as **چاروب** (a fan), **دادکس**

(a broom, **فلم تراش** (a pen-knife) , or by affixing **ز** to **امز** , as **کوزه** , (that which beats) and **استر** (a razor) .

The **اسم طرف** is expressed in Persian by using **را**—**کده**—**لاح**—**ستان** &c , after Nouns, as **گلستان** (a garden,) **آتشکده** (a fire temple)

**N. B.**—The Arabic forms of **اسم مفعول**—**اسم فاعل** **اسم** and **اسم طرف** are frequently used in Persian, as **کاتب** (a writer,) **حاکم** (a governor,) **مفتاح** (accepted,) **مضطور** (wounded,) **مکس** (a key,) **مقراض** (a pan of scissors,) **معدن** (an assembly,) **معدن** (a mine).

**صیغه** (which literally means a crucible) is the term used for Mood, Tense, etc , etc:

**مصدر** (which literally means a source) is the term for the Verb in the Infinitive Mood

There are two kinds of **مصدر** —

(1) **اصلي** (original), as **دادن** (to give), **دیدن** (to see)

(2) **عربي** (Persianised), as **فهمیدن** (to understand,) and **طلبیدن** (to invite) from Arabic words **فهم** and **طلب** respectively

*Exercises.*

Conjugate مصدر آوردن in all its forms, and both as اسم فاعل and فعل مجهول. Define اسم فاعل and اسم مفعول. Distinguish between اسم فاعل and اسم مفعول as well as between فعل مفعول and فعل فاعل. How are the اسم حالیه and اسم الیه formed? Enumerate the افعال ناقصة and افعال معارن. What does صیغه mean literally as well as technically? Distinguish between مصدر اصلي—اسم فاعل سماعی—اسم فاعل فیاسی and مصدر جعلی; give an example in each case.

*Verb (continued).*

The Verb هست is used under the form of a Preterite, but with the sense of Present Tense, as — هستی

واحد Singular

- |      |       |      |          |
|------|-------|------|----------|
| (1.) | متکلم | هستم | I am     |
| (2.) | مخاطب | هستی | Thou art |
| (3.) | غائب  | هست  | He is    |



جمع *Plural.*

- (1) متکلم هاتیم We are  
 (2) مخاطب هستید You are  
 (3) عايب هستند They are

Such forms as شنیده‌ام (I have heard), and in (Thou hast seen), are formed by affixing the Auxiliary Verb to the Preterite ماضی and frequently used in Persian

## RULE

The فعل لازمی (Intransitive) may be turned into فعل متعدی (Transitive) and the فعل متعدی into (causal) متعدی بالواسطه; by affixing آیدن to the 2nd Person Singular of Imperative, as from بنشین (To make one sit), from دهانیدن (To cause to give) and so on

## RULE

Every فعل مثبت (Affirmative) may be turned

into منفي (Negative) by prefixing the Particle نه (not) to it; as from نکرد (he did not do)

There is a great difference between نفي (Negative) and نهی (Prohibitive).

The نفي simply denotes negation and every form of the Verb can be rendered منفي with the exception of the امر (Imperative); while نهی denotes negation with a command and only the امر can be rendered نهی

## IMPORTANT RULES

1. The Particle (به زاید) i. e. با superfluous which frequently comes before every form of the Verb, is always مضموم, except when the first letter of the امر has ضمه and in that case به is مضموم, as رفت went and کن (do)

2. When the Particles نفي با زاید and نون نفي are prefixed to a Verb beginning with میم نهی are prefixed to a Verb beginning with الف that الف is changed into ي as.

From انداخت — پیداخت (He did not throw)

„ „ — پیداخت (He threw)

„ „ — میندار (Do not throw)

3 Also when a Verb begins with الف ممدودة (which is equal to two ألف), one of them will be changed into ی and the other retained, as from نیار — آوردن (bring); میار (don't bring); نیارد (he brought)

### Exercises

What is the peculiarity about the use of the Auxilliary ستم? Explain the terminations ستمی (Thou hast heard) ستمیدستم (I have heard) of ستم.

How is the فعل متعدی changed into فعل لازم? Give 5 examples of each. Distinguish between نهی and نهی. How is the حرکت of the superfluons Particle لا distinguished? What changes does the Verb undergo when the Particles لا or نهی is prefixed to it? Mention the Negative and the Prohibitive forms of the following - - -

and the Causal forms of دیدن — گشتن — داشتن — انداختن .  
حوردن — نشستن — دمیدن — رسیدن .

### ظرف Adverbs.

The ظرف as a word which qualifies a Verb as رود (go soon.)

*The Persian Adverbs are formed thus.*

I. اسماء (Substantive) with or without a حرف (Preposition,) as شب (any time) گاه (night) , در بهان (perfectly) , نخبی (secretly).

II. صفات (Adjectives of the positive degree,) as خوب (well,) سخت (severely) (In fact all Adjectives may be used Adverbially)

III. حروف استعهام (Interrogative Pronouns) with اسماء (Substantives), as اینجا (here) , کجا (where) , کدام طرف (in what direction).

IV. Some Arabic Nouns in the Accusative Case, as حالا (presently) , قصداً (purposely)

The ظرف (Adverbs) are divided into four classes:

a. ظرف مکان (Adverb of Place), اراجا (thence), درون (whence), ارکجا (thither), آسو (hither); بروں or بیرون (without); اندرون (within); مروت or فرو (under); هوجا که or هر کجاکه (where-soever); پدیم جا (somewhere)

b. ظرف زمان (Adverb of Time), سحرگاه (morning), دیروز (yesterday), شامگاه (evening), پیش (to-morrow), مردا (last night), دیسپ (before), اکنوں (now), اندگا (then), ہمادیم (always), ہرگز (never), ہمیشہ (instantly), بعداران (afterwards), (yet) هنوز

c. ظرف عدد (Adverb of Number), بارے—یکبار (once), دوبارہ (twice), بار (again), سہ بار (another time), چند بار (several times), گاہ گاہ (some times), (thrice), بارہا (many times), (also) نیز—ہم, (very often) دس بار

d. ظرف استعہام (Adverb of Interrogation), کو (when); چہ (why), چہ (how), ک (when), چگونہ—چوں (how), many

*N B.*-- Arabic Adverbs are also used in Persian, as آخر الامر (at length), اما (never), لكن -- اما (but); ايضا (also); عن قريب (near); بعيد (far off), مرحبا (welcome); على الخصوص (particularly) خصوصا (especially); البته (verily); سابقا (formerly); في الواقع (in fact); دائما (ever); في الجملة (at last).

### *Exercises.*

What is the Persian term for an Adverb? Into how many classes are the ظروف divided? What are ظرف زمان? What are ظرف مكان? Make six sentences with Arabic Adverbs. Make three sentences each with an Adverb of استعمال.

### *حروف جار Prepositions*

The حرف جار shows the relation of Nouns and Pronouns to certain words, as از دهلي تا آگره سفر كردم (I travelled from Delhi to Agra)

### *List of حروف حار Prepositions.*

ار (from), با (with), بر or اور (upon), بے (without),  
تا (up to), در (in), حر (except), زیر (beneath), برای  
(for), سوی (towards), بجائے (instead of), درمیان  
or مابین (between), بعد (after), بغیر (without),  
سویں علاوہ (besides)

The rest of the Prepositions are, strictly speaking اسم or صفت having one of the above-mentioned حروف حار expressed or understood. In some cases the اسم is followed by اضافت, as زیر درخت (under the tree), بالائے کوہ (on the mountain), نزدیک مدرسه (near the school), بیس تو (before thee), پس ان (after that)

### *Exercises*

What is the حروف حار? What is معرور? What حروف حار are followed by اضافت? Compose four sentences using the حروف حار followed by ار. Make three sentences each with حروف حار ending in ی

Name the *حروف جار* and *مکرر* in the following sentences.

پرس مملکتی کو ف از اعیان دولت روس است-صبح  
 رود روحانته بدربا نگاه کردم-در فیض رباع آتشباری شد-به  
 کستی نحاری خود مستقیم-بعد از بهار اسپ ها را دواندند  
 نائب السلطنت در رکاب خود-و اسپ را رفیر دیوار قلعه  
 دیدم

### *Conjunctions حروف عطف*

*حروف عطف* are also few in Persian. Many compound expressions are used as *Conjunctions*

### *List of حروف عطف Conjunctions*

*a* سپس , (even) هم , (that) که , (but) بلکه , (if) اگر  
 و (and), (also) نیز , (or) یا , (other) دیگر , (after) پس  
 چون (whenas)

*b* حالانکه (whereas in spite of) , (although) هرچند , (after that);  
 بعد از (after) , (before that) قبل از or پس از  
 (after-wards)



## Interjections. حرف ددا و دده

حرف ددا is used to invite one's attention as (O Lord) نامولی ' (O man) ای مرد Sometimes the حرف comes after a Noun , as (O friend) ! مکنّا The Noun connected with حرف ددا is called منادی and the statement given after منادی , is called منادیه , as in (O God کریمایا به نکشای بر حال ما , مقصود بالندا feel pity upon us) ' کریمایا is منادی and نکشای بر حال به نکشایا is منادیه and مقصود بالندا is ما

حرف ددا is also used in the Arabic in Persian in connection with an Arabic Noun , as (O people ! آنها الناس جهان حای تن آسادی بدست the world is not the place of happiness) حرف دده denote the passions and emotions of the speaker , as (O misery ! دریا (O misery) ! افسوس or وای (O misfortune or grief) ! The term مددوف is applied to the person or thing lamented , as (Oh ! وای وای) (Oh Calamity) ! وامصیبتا

### Exercises

What are Conjunctions called in Persian? Mention four expressions used as Conjunctions. Distinguish between حرف دبا and حرف دبب. Does حرف دبب precede or follow a Noun? Define مقصود بالبدا and give an example. What do you mean by مبادی and what by مدبب? Give two examples of each. What part of speech is وای?

### Various significations of حرف

I الف is used in the following senses, 1 اتصال (Copulative), as سراسر (entirely), 2 عطف (Conjunctive); as سببا روز (day and night), 3 وصلي (superfluous); as شتر for اشتر (a camel); 4 فاعلي (Participle); as دانا (a knower), 5 مصدری (Infinitive); as درارا (to be wide); 6 ندایه (Interjection), as ولا O heart), 7 دعایه (benedictive); as شمع سعدی says (may the Creator of the world bestow mercy on you), 8 تحسین کلام (for the beauty of the style); as گفتا (he said), 9 مبالغة

(for excess), as حوشا (very happy), 10 قسمیه (for oath), as حقا (by God), 11 متکلم (for the first Person), as ملادا (my shelter), 12 تدوین (for nunation), as عقلا (by reason).

II The different use ی of نه are as follow 1 زائد (superfluous), as رفوت (he went), 2 طریق (indicating place), as کانه تو رفتم (I went to your house), 3 جهاں ای برادر (giving the idea of with), as معیت (brother, the world never remains with any one), 4 قسمیه (expressing an oath), as کدا (by God), 5 علت (cause), as دیدن او رفتم (I went to see him), 6 استعادت (by means of), as او یسمسیر (he severed his head with a sword), 7 قرب (proximity), as بدرخت گل رسیدیم (I went near a flower-tree), 8 اتصال (Copulative', as پہلو نہ پہلو (side by side), 9 اندادہ (commencement), as نام (I begin in the name of the Lord, the giver of life), 10 انتہاہ (termination),

ر مسرق بمعربہ، و آفتاب

روان کردو گسترد گنتی بر آب

(from East to West he set in motion the sun and

the moon, and spread the earth on water). 11  
 این کلاه بآن طفل بده (Accusative), as (give this  
 cap to that boy), 12 معاوضه (exchange); as این  
 کتاب بدر دو روپیه خریدم (I bought this book for two  
 rupees)

III The different meanings of ت are . 1  
 پسر ت (thy son), as (Second Person Singular) خطاب  
 2 گفتم ت (I said to thee), as (Objective Case) معنوی  
 3 قلم ت (thy pen), as (Genitive Case) اضافی  
 4 دالت (superfluous); as دالت for دالت (a span)

IV. The various significations of چه are :  
 1 استفهام (Interrogation), as چه میکنی (what are you  
 doing) ? 2 تساوی or مساوات (equality); as چه برتست  
 مردن چه بر روی خاک (It is the same whether one  
 dies on a throne or on the ground), 3 استفهام  
 منافی (Interrogation implying Negation), as تو چه  
 ندانی (thou dost not know any thing), 4 تعظیم  
 (greatness), as چه عالی شان مکانیست (what a nice building  
 it is), 5 تصعیر (diminution); as کوچه (a lane)

V ش is used in the following senses :

1 سورش (the sign of the Verbal Noun), as (burning), 2 مفعولي (Objective), as داد (the king bestowed a robe of honor on him), 3 اصابي (Genitive), as پسرش (his son),

VI. The various significations of ك are  
 1 علت (cause), as بردرت آمدم كه لطف كندي (I came at your door in order that you might show me favor), 2 استمهام (Interrogation), ار كه مي آموزي (with whom do you read), 3 معاجات (sudden action), as ليچاره ملحوست بوطن خود رود كه احلش دروسيد (the poor fellow was about to go home when he suddenly died), 4 عطف (Conjunction), as  
 اي بسا اسب تير رو كه بماد  
 كه حر ادگ حان بمنزل برد

(many fleet horses were tied but a lame ass reached the destination), 5 صله (used with the Relative Pronoun), as گتاييكه گم كرده بودم بار يافتم (I have got the book that I had lost), 6 تفسيريه or بيانيه (descriptive), ميدانم كه العاط درشت گفتن مناسب نيست (I know that it is improper to use harsh words), 7 تصعير (diminutive), as طعلك (a little box)

8 (than), کوتاه خردمند نه که نادان بلند (a short wise man is better than a tall fool); 9 بلکه (but), as

نه هر جاے مردب توان تاختن  
که جاها سپرداید انداختن

(in every place a man cannot gallop his horse, but there are many places where he must show his humility).

VII The various significations of م are 1 نهی (Prohibitive), as مرو (do not go); 2 متکلم (First Person), Singular), as می نویسم (I am writing a letter), 3 اضافی (Genitive), as کتابم (my book), 4 معمولی (Objective,) as روز داد (he give me money), 5 تعدادی (Ordinal), as چهارم (fourth); 6 زائد (redundant), as روز دادم (I am giving to my house), 7 بدعا (Imprecative), as مماند (may he not live)

VIII The various uses of و are 1 عطف (Conjunctive); as شب و روز (day and night), 2 تصغیر (Diminutive), as پسر (a little son); 3 زائد (Superfluous); as لیکن but 4 مساوات (Equality) (it is said that old age and hundred defects are alike) 5 تردید (disjunc-

tive Conjunction), as گل ہمیں پچھ روز و شش راتند (the flower will last only for five or six days)

IX The various meanings of \* are, 1 لیاقت (Worthy of), as ساہانہ (loyal), 2 معقولی (Objective), as نوشتہ (written), 3 تائید (Feminine), as ملکہ (a Queen), 4 عطف (Conjunctive) as سہنے گفت (he heard and said)

X The various senses of ی are as follow

a یای معروف

1 نسبت (Relation), as ہندی (Indian), 2 مصدری (Infinitive), as گدائی (begging), 3 خطاب (Second Person Singular), as عاقلی (thou art wise), 4 لیاقت (Worthy of), as کشتنی (worthy of being killed), 5 متکلم (First Person), as مہرہمی (my master)

b یای مہرہول

1 وحدہ (Singular), 2 شخصہ (one person), 3 تکدری (Indefinite), as طعلی (a boy), 4 موصول (To give the idea of Relative Pronoun), as کتابیکہ منکواہم (This is the book that I want), 5 اصواب (Connection), as دوی کل (the scent of the flower or 5

تَعْظِم (Imperfect), اَمَدَ (he was coming), 6. or تَعْظِم (Augmentative), as شاهباري (A male falcon), 7. تَصْغِير (Diminutive), as مَكْسِي in شاهباري تَشْكَار (A male falcon is coming to hunt a littly fly).

### Exercises

Give the various significations of the **الف** used in the beginning of words. In what senses is the **الف** used when affixed to Nouns? What does the **الف** signify when it is inserted in the middle of words? Give six examples of **ب** used in a different sense in each case. Show by examples the various uses of **ش** and **ك**. What does the prefix **م** signify and what does it denote when it is used as a suffix. Give examples of **واو تصغير** and **واو عاطفه**. What do you mean by **واو تصويه**. Give two examples? In what senses is the **يائي** used? Give two examples in each case. In what sense is the **يا** used in the following words?



and نور جسمی — نوشتی — جسمانی — حور دبی — ۱  
محدومی.

### Various kinds of Particles

عاطفہ (Conjunctive) ,	سپس — پس — ا — و { ہم — دیگر
تردد (Disjunctive) ,	یا — حواہ
شرط (Conditional) ,	ہر چند — اگر چہ — اگر { چون — ہر گاہ
علف (Causative) ,	ارن — چرا کہ — زیرا کہ { بداند — مہر
استعہام (Interrogative) ,	چگو نہ — چر ا — چہ { کدام — کہ
تشددہ (Comparative) ,	ہمچوں — چوں — چو { مانند — نسان
ندا (Vocative) ,	نا — ای — ا
نہی (Negative) ,	نہ — غیر — کم — نہ { عدم — کچ — ا
راید (Redundant) ,	و — و — ا — ہر — در { یں — ال

*Words denoting —*

شک (Doubt),	داشتد—شاید—ایا
نسبت (Relation);	{ ین—گان—ی— یدہ
تعجب (Astonishment),	{ اله—اله—چہا—چہ مارک—سبحان اله الہہ
تکسب (Praise),	{ مرحبا—حہ—رہے نم—نم—حددا ہی ہی
تذکرہ (Warning),	الا—ہن—ہاں—ہا
لون (Color),	چودہ—گون—وام
موضع (Place),	کدہ—لاح—سکان
رابطہ (Connection),	دک—است

*The words denoting the idea of—*

حروف جار (Preposition), as	{ —در—در—
	{ بہر—برائے—ار
استثناء (Exception),	{ سیواے—غیر—مگر
	{ الا—وہ—حر

احباب (Assent) ,	آرے۔ بے
لیاقت (Fitness) ,	{ رگاں۔ وار۔ ی as شاهوار۔۔ حور دنی
واعتیت (Agency) ,	{ ررگر as ار۔ گار۔ گر پرستار۔ ستمگار
محافظت Protection) ,	{ دربان as چي۔ نان حرالچی
خداوندی (Possession) ,	{ گیں۔ پاک۔ مدد as دولت مدد عمکین۔ سہمداک
مغیت یا شراکت (Acompaniment) ,	هم۔ دیر۔ مع

### *Derivatives*

In Persian the Derivatives are formed by means of certain terminations

#### *I Substantives*

1 The اسماء فاعل (Substantives denoting an agent) are derived from other Substantives or Adjectives

<i>Noun</i>	<i>Termination.</i>	<i>Example</i>	<i>Meaning</i>
دَر	داں	دربان	a keeper
خدمت	گار	خدمتگار	a servant
زر	گر	زرگر	a gold smith
توپ	چی	توپچی	a gunner

## 2. اسماء ظرف (Nouns of Place)

گل	ستان	گلستان	a garden
شمع	دان	شمعدان	a candle-stick
گل	سن	گلشن	a garden
لالہ	زار	لالہ زار	a bed of tulips
کوه	سار	کوهسار	a chain of mountain
رود	دار	رود دار	a river

## 3 اسماء تصعیر (Diminutives)

طفل	ک	طفلک	a little boy
صندوق	چه	صندوقچه	a small box
مِسک	یرہ	مِسکیرہ	a small leather-p- bag

## Noun Termination Example Meaning.

بسر و پسر a little son

4 اسم صغاب (Abstract Nouns)

## Adjective } Termination Example Meaning or Noun }

بيک ي بيکي goodness

گرم ا گرمي heat

دادشاهي ي دادشاهي sovereignty

Note.—Adjectives ending in *ه* changes *ه* into *گ*  
as *آردي*—*آرديگي*

5 *حامل مصدر* (Verbal Nouns) is formed 1. by rejecting the final *ن* of *مصدر* as *ديد* seeing 2 by affixing *ار* to the *ماضي* as *گفتار* a discourse 3 by using two *ماضي* forms combined by *وار* as *آمد و شد* coming and going, 4 by means of two Imperative forms as *سور و گدار* burning and melting, 5 by an imperative form followed by *رس* as *سورش* burning

6 *تفخيم* (Augmentative) is formed by using *او* before a Noun as *سوار* a good rider, and *هزين* a large heap

## II. معات *Adjectives*

1 Adjectives denoting possession are formed by adding to Nouns the termination سار as شرمسار (bashful) ; گین as غمگین (sorrowful) ; مند as درختمند (rich) , ناک as هولناک (frightful) ; وار as امیدوار (hopeful) ; در as قدمت در (fortunate).

2 Adjectives denoting similitude have the following terminations (a) مسک آسا as مسک آسا (musk-like) , (b) حاکمار سار as حاکمار سار (dust-like) ; (c) مہوش وش as مہوش (moon-like) ; (d) گلگون as گلگون (rose-like) ; (e) گلام مام as گلام (like-rose)

3 Relative Adjectives are formed by adding ایرانی as ایرانی a Persian

4 Adjectives of Fitness are formed by affixing آہ or وار to Nouns, a مردانہ (worthy of a man) ; شہوار , (fit for a prince).

## مركبات *Compounds*

1 Substantives are formed by,

α The Juxta-position of two Nouns as رزمگا (battlefield)

*b* Two Substantives of different meanings combined by , as *مروروم* (a kingdom )

*c* Infinitives preceded by *تا* as *باشودن* (not hearing)

*d.* Substantives preceded by cardinal numbers as *هزار داستان* (a night-in-gale)

2 Adjectives are formed by,

*a* Two Nouns as *سكر لب* (suger-lipped)

*b* A Noun and an Adjective as *خوش مدطر* (good-looking)

*c* A Noun and an Imperative as *فدده انگير* (mischievous)

*d* A Noun and a Past Participle as *جهانديده* (experienced)

*e* Nouns preceded by *تا*, *هے*, *كم* and *هم* as , *كم ههم* (learned), *هے عقل* (devoid of reason), *كم ههم* (stupid), *هم عمر* (coeval )

*f* Adjectives preceded by *تا* as *تا پاك* (impure ,

III Verbs are formed by,

'a A Preposition as برخاستن (to rise up), برآمدن (to come out)

b A noun or an adjective followed by کردن  
کردن 'to command' as حکم کردن and فرمودن  
(to please), حواش نمودن (to peruse),  
الاعتان نمودن (to pay attention)

c Nouns combined with خوردن—داشتن  
and دیدن form compound verbs, as کرم داشتن (to  
oblige), حرف زدن (to speak), عم خوردن (to sym-  
pathize), and محنت دیدن (to suffer)

### *Exercises*

What terminations are used in Persian to denote اسم فاعل? Give six examples of اسم ظرف with a different suffix. How are اسم نصیغ and اسم تفعیل formed in Persian. In how many ways is the اسم حاصل formed? How are Relative Adjectives formed? What do the affixes بر—مرد and آید—آید denote? How are Compound



Nouns and Adjectives formed ? How are Compound Verbs formed Give six examples of Compound Verbs

### نحو Syntax

نحو (Syntax) explains how words are put together in a sentence

مركب (Compound) is a combination of two or more words connected with each other مركبات (Compounds) are divided into مركب نافع or مركب غير مفيد (a phrase) and مركب تام or مركب مفيد (a sentence)

I مركبات غير مفيد (Phrases) are as follow

#### 1 توصيفي

The موصوف (a noun qualified) which has the sign of اصامت (like the مضاف) is followed by صفت as مرد دانا a wise man

4 When a Noun is used both as مضاف and موصوف at the same time, it is followed immediately by صفت as خاتمه بعيسى من ثيابي صفت (bring my fine garment.)

5 When two or more words are used as موصوف, the اضافت is given to the last as کتاب و کاغذ و پدسل تو ببینم (let me see thy book, paper and pencil).

Sometimes a phrase from the Arabic language is introduced as an epithet to a Persian Substantive as مرد کریم العس (a generous man)

The Adjectives همه (all,) دیگر (other,) and چند (some), are sometimes placed before a Noun as همه مردمان (all men); دیگر کتاب the other book; چند روز (some days)

The Comparative degree is followed by ار as روشن تر از آفتاب (more luminous than the sun) The positive form به is often used to denote Comparison as خاموشی به از سخن بد است (silence is better than evil-speaking)

The Superlative degree is followed by a Plural Noun and has the اضافت as کمترین حادوران (the meanest animal is the ass)

Sometimes the Superlative form is employed in the intensive sense.

مگویم گرامی ترین گوهر  
 سپردم به نامی ترین شوهر

(I do not say that I have given an exceedingly noble lady to a very renowned husband)

## مصاف مصاف الیه 2

The مضاف (the Governing Noun) generally precedes the مضاف الیه (the Noun governed) as کتاب شما (your book) The Relation between the مضاف and مضاف الیه is called the اضافت

12. The various kinds of اضافت are given below.

a	توصیفی	as	مرد نیک	(a good man)
b	تملیکی	as	کتاب من	(my book)
c	توصیفی	as	شهر لکھنؤ	{(the city of Lucknow).
d	طربی	as	موج دریا	{(the wave of the sea)
e.	تشبیہی	as	دایۂ سردہاری	{(the nurse the vernal season)
f	واعلی	as	نویسنده خط	{(the writer of the letter).

g. مفعولي	„ as	کسته عشق	{(the victim of love)
h. تخصیصی	„ as	پوست آمار	{(the peel of the pomegranate).
i. بالحدس	, as	باد نسیم	{(the air—ze-phyr)
j. ادبی ملا تست	„ as	هندوستان ما	{(our India).
k. استعاره یا مجازی	„ as	قدم فکر	{(the foot of the thought

The omission of the **اضافات** in certain words is called the **ولک اضافت**. Those words are as follow

a. سر	سرکره	(the head of a party)
b. صاحب	صاحب عقل	(a man of wisdom)
c. مالک	مالک خانه	(the master of a house).
d. قابل	قابل ثناء	(praiseworthy)
e. سن	سن تعلق	(the son of Tuglaq)
f. نیم	نیم شب	(midnight)
g. ولی	ولی نعمت	(benefactor)

- h. گل . گلزار { (the flower of the pome-  
granate)  
i. بستان ... سرا بستان { (a garden attached to a  
house)  
j. قائم مقام . فایم (a substitute)  
k. Any word used as مضاف to ش or شان as علامس  
(his slave) , علام شان their slave

### ضمیر مرجع 3

The substantive for which ضمیر is used, is called مرجع (Antecedant)

The صائری متصل (Pronominal affixes) are the contracted forms of صائری منفصل (Isolated Pronouns) When they are joined to a substantive, they denote possession is فلیس (his pen)

When a substantive ends in هائمی محتفی (im-perceptible ة), the الف is inserted between the Substantive and the Pronoun as حانهات (thy house), حمامه ام (my pen) The الف is not inserted when the ة is preceded by الف or the Nouns consists of two letters, as کلاهتس (his cop), دهت (thy village)

If a Noun ends in حروف علت (ی-ر-ا) the

the **پ** is inserted between it and the **ضمير** as **پايم** (my foot), **رويش** (his face), **بررگيش** (his greatness).

The phrases **از آن تو**—**ار آن** are equivalent to the English words mine, thine, his, or hers, as for instance **اين خانه ار آن است** (this house is mine), **آن کتاب ار آن تست** (this book is thine); **آن حامي ار آن اوست** (that pen is his).

*N. B*—In Modern Persian **آن** is omitted as **اين** **اين کتاب ار من است** (this book is mine).

#### اسم اشاره مسأله 4

The Demonstrative Adjectives **اين** and **آن** preceded by **نه** change into **د** as **بدين** and **بدان** (the **الف** of **آن** is equal to two **الف** one of which is retained)

When they are preceded by **ار** (from), **در** (in), and **بر** (upon), the **الف** is dropped as **ارين** (from this), **دران** (in that)

The **اين** is changed into **ام** when it comes before **روز** (day); **شب** (night), and **سال** (year), as **امروز**

(to-day), ام (to-night), امسال (this year) But when the emphasis is given to **این**, it does not undergo a change, nor does it reject its **ال** as **در این سال من مشغول شدم** (I was employed this year.).

The Pronouns **آن** and **این** are also used to express the idea of former and latter respectively, as

سگ و دربان چو یافتند عرب  
این گریبان گرفت و آن دامن

When the dog and the door-keeper saw a stranger the former caught hold of his shirt and the latter his collar

### تأکید موكد 5

**تأکید** is a term applied to a word that gives an emphasis or force to another word called **موكد** that precedes it as **این خط موهن خود نوشته است** Mohan has written this letter himself,

### دو بدل متبدل مبدل 6

When two substantives refer to the one and

the same person or thing, the first is called مبدل منه and the last بدل as for example موهن درادر تو می آید

Here موهن is منه مبدل and درادر تو

دل is divided into four kinds, a دل کل  
b. دل بعض c. دل استعمال d. دل غلط

When the signification of دل is entirely applicable to مبدل منه it is called دل کل as,

آفتاب عالم تاب شاهجهان ناساہ علی الصباح در دیوان  
عام رونق افروز میشدند

The world-illuminating sun, the king Shah-Jahan used to come early in the morning into the public hall of audience.

When دل is only a part of مبدل منه, it is called دل بعض as دریده شد باغ میوه آن The fruits of the garden were plucked

When دل points to a thing belonging to مبدل منه it is called دل استعمال as موهن کتاب مرا میخوانم I am reading Mohan's book.



When the speaker mentions an object by mistake and immediately after names another, it is called بدل غلط as بدھلی میروم داگرہ. Here آگرہ is بدل غلط

### معطوف معطوف علیہ 7

When two or more Nouns are combined, the **معطوف** is repeated before every **معطوف علیہ** as **حاجان و امیران و مورایان ار ولایت ایران و توران آمده آستان** The Khans, Umrahs, and Mirzas coming from ایران and توران kiss the threshold The Conjunctions **و** and **پس** are placed after the Verb as **همه افسران آمدند تا ملازمان** (all officers came and the servants too, **موهی آمد پس سوهن** (first Mohan came then Sohan)

The Conjunctive **و** excludes **معطوف** from what has been asserted of **معطوف علیہ** as **خرانه بیت المال لقمه مساکین است و طعمه احوال الشیاطین**

The contents of the treasury are for the sup-

port of the needy and not for that of the fraternity of devils

Sometimes it excludes both معطوف عليه and نه موهن آمد نه from a certain statement as معطوف Neither Mohan nor Sohan turned up.

### مستثنیٰ مستثنیٰ منه 8

The particles (except) —سواء (but) —الا (but), are called حروف استثناء (particles of distinction). The Nouns that follow them are called مستثنیٰ (excepted), while those that precede them در سایه (the class excepted from), as حد اوردی همگان را راضی کردم مگر حسود را Under the shade of your Majesty's protection I pleased all the men but the jealous

مستثنیٰ is either متصل or منقطع. The term متصل is applied to that object which belongs to the class from which it has been excluded as همه طلباء حاضر بودند الا موهن All the students were

present except Mohan **مقطع** is applied to the one which does not belong to the class of **مستثنى** as **همه اسرار رفتند اميا اسپان ابها آمد** all the officers went away but their horses.

### 9. حال دوالحال

The **حال** is that word which denotes the state of **فاعل** or **مفعول** as **آن طفل خندان مي آيد** The boy comes laughing, **ارو گريان ديدم** (I saw him weeping); **خندان** and **گران** are **حال** and **طفل** and **او**—**دوالحال**.

### 10. تمير ميمير

**تمير** is that word that removes the doubt of another word as **دومس سكر** (two maunds of sugar) Here **دومس** is called **ميمير** and **سكر**—**تمير**.

### 11. مسند مشبهه

To compare one Object with another is said to be **تسبيه**. The Object compared, is called **مسند** that with which the comparison is made **مشبهه**, and the word shewing comparison, **حرف تسبيه**, as for in-

stance in حرف تسبیح—چون—مسند is رح—رح چون ماه and مشبه به—ماه

## عدد معدود 12

Cardinal Numbers are followed by Substantives in the Singular Number, as دو کلاه (two caps) اعداد معانی (Ordinal Numbers), that are placed after them Nouns are used as Adjectives as رقعہ ہفتم (the seventh letter)

## صلا موصول 12

The صلا may be a جمله اسمیہ or جمله فعلیہ  
 شخصیہ عالم اس قدر ہر مقام و درو مدولت می بیند  
 He who is learned, is received every where with  
 honor and esteem , کتابیکہ دیروز گم کردہ بودم بار یافتہ ام  
 I have found the book that I had lost yesterday.

The words هرچه and هرکہ correspond to who-  
 ever and what-ever as هر کہ دست از جان بسوزد  
 هرچه در دل دارد نگوید  
 Whoever shall be hopeless  
 of his life, will utter whatever he has got in his  
 mind

## II مرکب معید

The term **مرکب معید** or **حمله** is applied to a complete sentence. It is either **احدیه** or **اشباه**. The **حده** may be **اسمیه** or **فعلیه**. If the component parts of a sentence are **مبدأ** or **الیه** (Subject) and **حبر** or **مسند** (Predicate), the sentence is called **حمله اسمیه** as **سوهن لال عالم است** (Sohan Lal is learned). The particles **است** or **اند** and **مید** — **ی** — **اند** are called **حرف روابط** (copula) which combine the Subject and the Predicate.

The **حرف ربط** is sometimes omitted as **اسدی مرمرا گوند اسلام ترا گوند کفر طوسی** (My color is like that of Islam, while thine like that of infidelity).

Sometimes it comes between the Subject and Predicate as **دل است این که عجز و نیاز آورد ملا طهوری**. Such is my mind that it shows humility and submission.

When two clauses are joined together the **حرف ربط** is placed at the end of the first and omitted from the last as **شیم سعدی** says,

نهی دستا در دست دلیری بسته است و پنجه شترس شکسته  
 In the case of poor men, the hand of valor is  
 tied up (restricted) and the lion-like claw is broken.

If a sentence consists of **فاعل** (Subject) and **معل** (Verb) it is called **جمله معلیه** as **من میروم** I am going. If the Verb is **لزم** (Intransitive) the **فاعل** is placed first and the **معل** last as **او می نویسد** he is writing. If the Verb is **متعدی** (Transitive) the **فاعل** (Subject), is put first, then the **مفعول** (Object), and lastly the **معل** (Verb); as **موهن خطی** (Mohan writes a letter).

If the **فاعل** — **مفعول** or **معل** be connected with qualifying words or phrases, the same arrangement holds good as **پسر سما طوطی خوش الحان خریده است** (your son has bought a sweet-singing parrot).

When words or phrases apply to the whole sentence and not to a part of it they are placed first, as **تمام شب آن نجاره ناله میکرد** (the poor fellow was crying the whole night).

## *Concord of the Verb*

If the Nominative to a Verb be expressive of rational beings or of living creatures, the Verb agrees with it in number and person, as تاجران بار خویش بر درگاه سلطانی می‌گشایند (the merchants open their packages at the royal threshold)

If two or more inanimate Nouns are used as Subject the Verb is generally singular as

تا مرد سخن نه گفته باشد  
عیب و هوش نهفته باشد

(Until a man has expressed his sentiments his merits and demerits remain concealed )

A Noun of multitude denoting the idea of unity is followed by a Verb in the Singular Number, as در عهد سلطان اکبر عیب مروء حال بود In the time of the king Akbar the people were happy

The Subject is followed by a Plural Verb in the following cases

a When the Subject consists of two or more Nouns combined by *و* *عاطفه* as *زرگر و نجار* (the gold-smith and the carpenter seized the images)

b When the idea of plurality is to be expressed by a Noun of multitude, as *طائفه دردان بر سر کوه نشستند* (A gang of robbers had taken their seat on the top of a mountain)

c When the Subject of the Verb is unknown, as *آورده اند که سقراط در عهد و حکمت نظیر خود نداشت* (They say that Socrates had no rival in piety and wisdom).

d When the Subject refers to a great and respectable man as *پادشاه جهان پناه تا انقضاء دهر* (His majesty, the asylum of the world, attends to the affairs of his mighty kingdom himself till afternoon)

e When Nouns denoting rational beings are preceded by Cardinal Numbers, as *ده درویش*



در گلیم ده حسپند (Ten Darvaishes sleep on one blanket)

*f*, Arabic Plural Nouns denoting Animate Objects have a Plural Verb as حکماء گفته اند (The wise men have said).

### *The use of را*

The particle را the sign of مفعول (Object) is indispensably used

*a* When the Object is emphatic or definite as کتاب خود را ده بین (look at your book)

*b* When Pronouns are used as Object as من او را دیدم I saw him, من ترا نمی شناسم (I do not recognise thee)

*c* When ambiguity arises from the omission of را as مرد شیر را کشت (the man killed the lion)

*d* When the Verb governs a noun in the dative case, as من دو روپیه دادم ام (I have given two rupees to that man)

The جمله اسانده is divided into

- a در اینجا بنشین (sit here). (Imperative) امر
- b در آنجا مورو (do not go there). (Prohibitive) نهی
- c کریمایا نه بخسای بر حال ما (O God! feel pity on our miserable condition). (Exclamatory) ندایه
- d کجا میروی (Where art thou going). (Interrogative) استعهامیه
- e کاش عالم بودم (I wish I was a learned man). (Optative) تمنائی
- f نه خدا چیزی نه (Denoting an oath). قسمیه  
(by God, I will not take any thing) حوام گومت
- g چه (Denoting astonishment) تعجب  
(what a magnificent building this is) عالیشان مکانیه
- h چرا مطالعه پیشتر (Denoting a request) عرض  
(why don't you prepare the lesson beforehand that you may read it easily) که سبق آسان گردد

The other subordinate sentences are as follow

- a. میدان وراج (Conditional) جمله شرطیه

است گویی درن (When the field is wide strike the ball.)

b. جمله مبیده (Descriptive) as ادشاه را شیدم (I heard of a king who had ordered a prisoner to be killed)

c. جمله معلله (Causative) as آن طفل محنت میکشد زیرا که امتحان سالیانه در رسید (the boy works hard because the annual examination is at hand)

d. جمله ابتدا ده (Opening) as بنام جهاندار جان (I begin in the name of God, the creator of the soul)

e. جمله موصوله (Explicative) as هر که آمد عمارت (He who came-erected a new building).

f. جمله معطوفه (Conjunctive) دو کس مردند و حسرت بردند یکی آنکه داشت و نکرد دیگر آنکه دانست و نه کرد (Two persons died full of remorse, the one who possessed but did not enjoy, and the other who knew but did not practise)

g. جمله معترضه (Parenthetical) جهاں پناه دام

(the king may his kingdom last long, sat on the royal throne).

<i>Appropriate Words.</i>	<i>Nouns</i>	<i>Examples</i>	<i>Meanings.</i>
دو	فیل	دو درخت	two elephants
دو	توپ	دو توپ	{ two pieces of cannon
	بدوق		
	تپنده		
سه	تیر	سه تیر	three arrows
چهار	قالین	چهار قالین	four carpets
پنج	خداوندگار	پنج نفر حجام	five barbers.
شش	گوسفند	شش راس اسب	six horses
	گاو		
	اسب		
هفت	بار	هفت بار	seven falcons.
هشت	سگ	هشت سگ	eight dogs
	تپنده		
	بلند		
	سگ		
	دور		
نه	خیمه	نه خیمه	nine tents
	کستی		
	مکان		

مهار	شتتر	ده مهار ستر	ten camels
طاوه	محمل رر رعت	يارك طاوه محمل	{ eleven pieces of velvet
جلد	كتاب—چرم	دوازده جلد كتاب	{ twelve co- pies of books
وطعه	داع حوهر حط كسب رار	سيزده وطعه داع	{ thirteen gardens.
ودصه	سمسيز حلكر چافو	چهارده ودصه سمسيز	{ fourteen swords
جفت	مروړه-پاپوش	داسره جفت پاپوش	{ fifteen pairs of shoes.
داده	مرواريد انار سيښ	سادره داده مرواريد	{ sixteen pearls
مبلغ	روپيه-اشرفي	مبلغ هعنده روپيه	{ seventeen rupees only
نيگه	فلوس-منواري	منواري هدره نيگه	{ eighteen bighas

*N B* —The last two words —موراي — are placed before the numeral

### *The Arabic Months*

1	مكرم	2,	صفر	3	ربيع الاول
4	ربيع الثاني	5.	حمادي الاول	6	حمادي الثاني
7	رجب	8	سعبان	9	رمضان
10	شوال	11	ذيقعدة	12	ذي الحجة

### II *The Persian (Lunar) Months*

1	فروردین March,	2	آردی بهست April,
3	خورداد May,	4	تیر June,
5	مرداد July,	6	شهریور August,
7.	مهر September, 8		آبان October,
9	آذر November, 10		دی December,
11	بهمن January, 12		اسفندار مهر February

### III. *The Persian (Solar) Months*

1	تسرین اول	2	تسرین ثانی	3	کانون اول
4.	کانون ثانی	5	تبیاط	6	آدار
7	نیسان	8.	افار	9	خرداد
10	نمور	11	آب	12	ایلول

IV *Days of the Week*

<i>Persian</i>	<i>Arabic</i>	<i>English</i>
شنبه	يوم السبت	Saturday
یکشنبه	يوم الاحد	Sunday
دوشنبه	يوم الاثنين	Monday
سه شنبه	يوم الثلاثاء	Tuesday.
چهارشنبه	يوم الاربعاء	Wednesday
پنجشنبه	يوم الخميس	Thursday.
آدینه	جمعه	Friday

V *Alphabetical Notation*

الف	ب	ج	د
1	5	8	20
2	6	9	30
3	7	10	40
4			50
هـ	و	ز	ح
60	100	500	800
70	200	600	900
80	300	700	1000
90	400		

# Analysis ترکیب نحوی

شعر چو مرغ ار قفس روت و نگهست فید

دگر ره نگرده سعی تو مید

چو حرف شرط

شرط	{	جملة وعلیه معطوف علیہ	{	متعلق	{	مرغ—فاعل
				وعل روت		ار—حرف جار
						قفس—محذوف
						روت—فعل

و—حرف عطف

{	نگهست—فعل
	جملة وعلیه معطوف

فید فاعل

{	دگر صفت
	ره موصوف

نگردن فعل ناقص معه

صمدیر—اسم

به—جار

{	{	سعی ثوبه ترکیب
		اصافی محذوف

میدن—خبر

جملة وعلیه—جرا

جملة شرطیه



مقرره — بادشاهے دیدند استحقار و طایعه در ویسان نظر کرد

بادشاهے — فاعل

ده — حرف جار

دیدند مصاف

استحقار مصاف ده { مکرور

متعلق فعل

در — حرف جار

طایعه در ویسان — ده ترکیب

متعلق فعل

اعصابی — مکرور

نظر کرد — فعل مرکب

مقرره دیگر — هر که دادان

دیدند ده بدد

مقرره — اسم موصول

نا — حرف جار متعلق

دادان — مکرور

کشیدند — فعل

او — ضمیر مکرور فاعل

دیکه — مفعول

دیدند — فعل

حمله و غلبه

حمله و غلبه

حمله و غلبه

حمله و غلبه

حمله و غلبه

حمله و غلبه

